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Regd. L-No. 2429.

The Review of Religions

Editor—A. Q. Niaz

XLIV, No. 4

April 1945

QADIAN
Punjab : India

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THE

Review of Religions

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Vol. XLV April 1945 No. 4

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE MUSLIM WORLD: ITS PRESENT AND FUTURE—II

The Ahmadiyya Movement

The Ahmadiyya Movement is founded on the teachings of Hazrat Mirza Ghulam Ahmad of Qadian, Punjab, India, who claimed to be the Mehdi and the Masih-e-Mauood whose advent was foretold in the scriptures as we saw in the previous instalment of this study.

His claim to be the Promised Teacher rests on the following :

1. The signs which had been spoken of as indicating the appearance of the Promised Teacher, have all been witnessed in his day, which fact signifies that his claim is based upon truth.

2. His claim may be tested according to all those tests which have been mentioned in the Holy Quran for judging the truth or otherwise of a man who claimed to be a prophet of God.

3. He accomplished the task which the scriptures allotted to him.

Let us now study the question under these three headings. First of all we take the signs mentioned in the scriptures. A very remarkable sign is the one mentioned in these words : The Holy Prophet says : "For our Mehdi there are two signs which have never been witnessed since the world was created : the moon will undergo an eclipse on the first night during a month of Ramazan while the sun will do the same at the time of the middle one of that. This has never been witnessed since the universe was created."

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This Hadis is deserving of careful study on account of a number of considerations :

(*a*) The sign mentioned in it is emphatically spoken of as never having been witnessed before, and as being meant to indicate the time for the appearance of the Mehdi alone.

(*b*) This Hadis is accepted by the Sunnis as well as the Shias. It is found in Collections held to be reliable by both respectively.

(*c*) The sign mentioned in it is also met with in the scriptures of other religions, the New Testament for instance. In Matthew, chapter 24, where Jesus Christ is talking to his disciples with regard to his second advent, he tells them that one sign to indicate that event would be that the "sun shall be darkened and the moon shall not give her light". These words, obviously, are not intended to be taken literally, they clearly imply a lunar and solar eclipse.

(*d*) The sign, showing itself in far off heavenly bodies, is obviously quite beyond the possibility of being encompassed by any human manipulation.

This sign was witnessed in the year 1311 of the era of the Hijra and 1894 of the Christian era. In the month of Ramazan of that year the lunar eclipse occurred on the 13th of that month, while the solar eclipse took place on the 28th.

The way in which this sign testified to the truth of the claim of the Promised Messiah was beyond any reasonable question or doubt. But the Mulla and his follower, insisting upon measuring things according to their misconceived standards, found a way to run away from such a clear sign as this. The words of the Hadis are that the Qamar would undergo an eclipse on the first night and the sun in the middle. These dates they insist upon taking literally. As the the lunar eclipse took place on the 13th and solar eclipse on the 28th, they say that the eclipses witnessed in 1894 do not fulfil the conditions of the Hadis in question.

This, however, is altogether a mistaken view on their part. The word standing for the Moon in this Hadis is Qamar, which in the Arabic language is not applicable to the moon unless it is more than three nights old. The Arabic word for a new moon up to three days old is "Hilal". Moreover, according to the laws of astronomy, the lunar eclipse always takes place during one of three nights of a lunar month.....the 13th, 14th or the 15th ; and solar eclipse always takes place either on the 27th, or 28th or the 29th. This law being the result of the motions of heavenly bodies, any change in it would mean the upsetting of settled motion of the heavenly bodies comprising the solar system, ending in complete disaster and annihilation of everything. Clearly therefore what the Hadis means when it says that the Qamar would be eclipsed on the first night, reason says

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that it should be taken to mean the first out of those nights which are the nights for the lunar eclipse to take place, *i.e.* the 13th ; and when it says that the solar eclipse would take place in the middle, it does not mean that it would take place in the middle of the month, but on the middle date out of the days which are the days for the solar eclipse to take place.

The next sign we propose to take up for study is the Dajjal and his donkey. With regard to the Dajjal, ideas generally prevailing among the Muslim masses and the so-called doctors of religion are very peculiar and surprising ; they savour of superstition as a matter of fact. The Hadis which is to the effect that he would be riding a donkey the distance between whose two ears would be seventy "Ba" (*i.e.*, about 280 feet) is taken by them literally. From this they conclude that the donkey must be some huge creature as yet unknown to man. The ears of an ordinary donkey are separated from each other by only a few inches, and there is a certain ratio between the size of its head and its whole body on the one hand and the distance between its two ears on the other. When the distance between the ear is a few inches we have a donkey of the size and kind we all know. But when this distance is wellnigh 300 feet, it is impossible to imagine the huge size of the monster which would be serving the Dajjal as a mount. From this they naturally conclude that the Dajjal himself must be some unique creature, not at all a man or anything like man. The fact that the Dajjal is spoken of as blind in one eye, invests him with added mystery in their eyes. His donkey, moreover, would walk also on the water ; it would subsist upon stones ; wherever it would go, it would be accompanied by smoke and steam. So they take it that the Dajjal must be altogether a different being from man, and his donkey some huge monster hitherto unknown.

But according to the explanation of this prophecy given by the actual Mehdi and the expected Masih when he came.....given by Prophet Ahmad of Qadian, is that by the word Dajjal are meant European nations. Their donkey is the steam locomotive and the railway train, which is a means of travel developed by the European peoples. The guard and the driver of a railway train can be spoken of figuratively as its two ears, and the distance between them is equivalent to the length of the train, which in many cases is quite a hundred yards long or even more. Besides, the number 70 in the usage of the Arabic language denotes no definite number but simply great number. A kind of steam locomotive is also used to drive ships through the sea, so that this donkey can with truth be said to possess the ability to walk on water. It consumes coal which is no much different from stone : coal is really stone of a kind. The European nations are blind in one eye because they can see only the material side of life ; on the spiritual side their vision

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is extremely defective.....a fact to which church Christianity bears ample testimony. Who but a spiritually blind man can accept the doctrines of Trinity, the Godhead of Christ, and salvation through the stoning sacrifice of Jesus Christ on the Cross. Jesus, according to this doctrine, was sacrificed by God on the Cross, so as to atone for the sins of mankind. But the question is: If God is a just God, why did He crucify Jesus for the sins of others?

What is Meant by Killing the Dajjal ?

One task allotted to the Masih and Mehdi by the scriptures is to kill the Dajjal. The Mullah and his followers who understand the Dajjal to be some awful monster hitherto unknown, interpret this task too literally and they reject the claims of Prophet Ahmad to be the Masih and Mehdi on the ground that the Dajjal has not yet appeared nor has he been killed. But Prophet Ahmad explained that the characteristics of the Dajjal are plainly to be found in the civilisation and habits of the Western peoples, and that by the killing of Dajjal is meant the liberation of mankind from the cultural, mental and spiritual bondage in which European nations hold the rest of the world. The word Dajjal is derived from dajl, which means so to present facts or so to explain a thing that the matter in question may assume an appearance altogether different from its reality. This is exactly what is done by the materialistic philosophy which characterises Western civilisation and culture. The underlying reality of the vast phenomena of Life and the universes is Theistic, but the keynote of modern civilisation is atheism.....sometimes clear and outspoken, and sometimes only vaguely implied, but always atheism. The greatest misson of the Promised Messiah was to destroy this spirit of atheism and to replace it with a living faith in the existence of God with all those for reaching changes in man's conception of the meaning of Life which go with it.

Breaking of the Cross.

By breaking the Cross, the Mulla and his follower understand the breaking of Crosses made of iron or cement or wood or of other materials. Here again they interpret the words of the Hadis too literally. Obviously, this interpretation is meaningless because it is too narrow. To break crosses made of iron or wood cannot be taken to be a mission in keeping with the position and dignity of a great religious Teacher. Besides, for every cross thus broken, the Christians would make many more so that all the trouble taken by the Masih would be in vain. As against this interpretation, the Promised Messiah taught that by breaking the cross is meant that the expected Reformer would expose the falsehood and error

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of Church Christianity of which religion the cross stands as a universal symbol.

How did Prophet Ahmad of Qadian break the Cross ?

The most cardinal point in Church Christianity is the death of Jesus Christ on the Cross and his resurrection and ascension into the heavens three days after that event. The Promised Messiah has cut clean through the roots of Christianity by proving, from the New Testament itself, that Jesus never died on the cross and that the doctrines based upon that assumption are all wrong. That Jesus Christ did not die upon the cross is a very important and interesting question, but a full discussion on the point would take many more pages than we can spare for it here. We will therefore only indicate the barest outline of the argument.

Jesus did not die on the Cross.

In St. Matthew, chapter 12, *verses* 38 to 40, we read that certain scribes and Pharisees asked for a sign and Jesus answered by saying that no sign would be shown to them except the sign of the Prophet Jonas. "For, as Jonas was three days and three nights in the Whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth." This passage clearly refers to Jesus Christ going into the grave alive and coming out alive. For the sign shown by the Prophet Jonas was that he went into the Whale's belly while alive and came out alive. Jesus promised to show the sign shown by Jonas. Therefore this passage implies that Jesus would be alive when he would be put into his grave.

In confirmation of the above mentioned view, the following facts are clearly deducible from the Gospel narratives :

1. Pilate, the Roman governor, was extremely unwilling to punish Jesus Christ because he was convinced that Jesus was an innocent man. Pilate's wife, too, used her influence with her husband in favour of Jesus Christ. (Mt. 27 : 17 to 24 ; Mk. 15 : 9 to 15; Lk. 23 : 4, 14, 16, 20, 22 ; Jh. 18 : 29, 31, 39 ; Jh. 19 : 4, 6, 12).

2. The Roman soldiers, on duty on the spot where Jesus was nailed to the cross, in the depths of their heart, seem to believe in him. (Mk. 15 : 39 ; Lk. 23 : 47 ; Mt. 27 : 54).

3. Jesus was nailed to the cross sometime in the afternoon on Friday, and his body was taken down before sunset the same day, because the Jewish Sabbath begins immediately after sunset on Friday, and according to the Jewish Law no one should be left nailed to the cross on the Sabbath day. (Jh. 19 : 13, 14, 15, 16, 31).

4. Thus Jesus remained nailed to the cross for three or four hours, or at the most six hours,

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5. But it is a fact that death by crucifixion takes place extremely slowly. When a man is put on the cross, all that is done to him is that nails are driven into his hands and feet, so that he is firmly fixed to the cross, unable to move. Death then takes place slowly through the gradual increase of weakness on account of loss of blood, exposure, and hunger and thirst. Sometimes death did not take place even for five or six days. So when a criminal was taken down from the cross, the bones in his body were broken with heavy blows from a hammer in order to ensure death taking place.

6. Accordingly we find that in the case of the two ordinary criminals who were crucified at the same time, their bones were broken with hammers in the manner described above. (Jh 19 : 32).

7. But the bones of Jesus Christ *were not so broken.* (Jh. 19 : 33).

8. The soldiers on duty, as shown already, secretly believed in Jesus, and sympathised with him. They did not want to break his bones, they evaded the regulation by assuming that he had died already.

9. But this assumption was adopted by them only as a subterfuge. Their actions indicate that in their heart of hearts they were rather anxious to reassure themselves on the point by ascertaining that he was really alive. One of them pierced the body of Jesus with a lance, and *blood came out.* (Jh. 19 : 34, 35).

10. Medical science and surgery bear out the fact that blood cannot flow out a dead body. Blood might keep oozing out slowly from wounds causing death even after death had taken place, but it would be blood that left the body before death took place. If a fresh wound is inflicted after death has taken place, blood will never flow out of it.

11. The length of time for which Jesus remained nailed to the cross, was not enough to kill a man. Accordingly, we find that when Pilate was informed that Jesus had died already he expressed surprise for death having taken place so soon. (Mk. 15 : 44).

12. The testimony of the two soldiers on duty was accepted as true, and assuming that death had already occurred, only a very casual examination of the body was made. At the request of a wealthy man who, in secret, was a disciple of Jesus Christ, the body was handed over to him. This man then put it in a tomb in his own garden which he had specially hewn out a day or two before. (Mt. 27 : 57 to 60 ; Mk. 15 : 43 to 46 ; Lk. 23 : 50 to 53 ; Jh. 19 : 38 to 43).

13. After the event of crucifixion, Jesus, when going out into the streets, used to put on some affective disguise so as to avoid being recognised. This we learn from the fact that Jesus met his disciples without being recognised by them. (Lk. 24 : 13 to 31).

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14. If he was the resurrected Jesus, he had no reason to fear the Jews, and hence there was no need for him to put on any disguise.

15. Jesus himself said to his disciples that he was a man of flesh and blood who stood before them, not a spirit. (Lk. 24 : 38 to 40).

16. Jesus, appearing to his disciples after the crucifixion showed them the wounds in his hands. (Jh. 20 : 19 to 27).

In the face of this evidence there is no choice left but to conclude that Jesus did not die on the cross that he was taken down alive ; that Pilate, the governor, and the soliders on duty having been sympathetic towards him, his disciples had no difficulty in procuring his release in a quiet manner, from the clutches of the Jewish conspiracy against him.

When his wounds had healed, he left Palestine in search of the "Lost sheep of the House of Israil," tribes which had been taken to Babylon in captivity at a previous period in the history of Israil. These tribes at this time were living scattered in many places in the area now covered by the countries of Iraq, Iran, Afghanistan, and Kashmir. Jesus Christ finally came to Kashmir. He died and was buried there, and his tomb may be seen in Srinagar, which is the capital town of Kashmir now.

It is to be noted that Jesus Christ, concerning the people for whom his Ministry was meant, says : "I am not sent but unto the lost sheep of the House of Israil." (Mt. 15 : 24).

With this discovery the Promised Messiah has destroyed the very foundations of Church Christianity. As the teachings of Prophet Ahmad spread in the world, Christianity will lose its hold upon the minds of men and will eventually be thrown out of the position of importance which it occupies to-day.

Killing of Swine, Jizya, and giving away of Wealth

On these three points too, the Mulla and his follower insist upon a narrow literal interpretation. The Promised Messiah, however, has explained that by the killing of swine is meant the destruction of those tendencies towards indecency and corruption of the sex relationship which characterise Western Culture. *To go wandering about in forests killing wild boars, or to hunt domestic pigs in the streets of towns and villages is in ill-accord with the position of a religious teacher.*

Jizya is the name of a tax which, under certain conditions, was levied by Muslim governments upon their Non-Muslim subjects. Payment of this tax exempted Non-Muslims from compulsory military service in times of war. By stopping or suspending jizya is meant, the Promised Messiah explained, that in the days of the

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expected Masih and Mahdi the opponents of Islam will not seek to overpower it by means of the sword. That being so, the Muslims will have no need to undertake wars to defend their religion, and no need, therefore, for them to levy jizya upon their Non-Muslim subjects.

It should be borne in mind that words in some Ahadith are to the effect that the expected Masih, when he appeared, would suspend war. This is capable of bearing two interpretations :

(1) that the conditions of the time not demanding resort to war for the sake of defending religion, he would prohibit the Muslims from resorting to it ; and (2) that based upon his teachings a new order of things would be born in time which would put an end to war by reducing the causes of international friction. The Ahadith in which the word jizya occurs and those in which the word used is war, explain each other to a very large extent. Another interpretation of the suspension of jizya is that the excellence of Islamic teachings would be made so manifest by the expected teacher that people would embrace this religion in uncommonly large numbers so that no one would be left, practically speaking, upon whom jizya could be levied.

From the very nature of things, such a state of affairs is bound to emerge *slowly*. But the Non-Ahmadis demand that Prophet Ahmad of Qadian should have encompassed such ascendency for Islam at once if he was really the Promised Messiah. They fail to see that such things always take time.

Those Ahadith too the Mulla and his follower interpret too literally and too narrowly which are to the effect that the name of the father of the expected teacher would be Abdulla and that he would be buried in the self-same grave in which the earthly remains of the Holy Prophet Mohammad are at rest. If the expected Masih is to be buried in that very grave, it would have to be dug up for the purpose, which would be an open desecration of that Sacred Tomb. Obviously, therefore, the literal interpretation of these words is quite wide of their real meaning. Prophet Ahmad has explained that the Ahadith in question imply that the Promised Messiah and Mahdi would be a deputy of the Holy Prophet Mohammad of such exceptionally high rank that his coming would, so to say, be the coming of the Holy Prophet himself ; his being buried in the tomb of the Holy Prophet means that his success or failure in his mission would serve as a test of the success or otherwise of the Holy Prophet's own mission.

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Prophecies in the Holy Quran with regard to the expected teacher

The subject of the expected Teacher of the later days has been touched upon in the Holy Quran in many places. We quote below a passage relative to the point :

" In the name of Allah the Beneficent and the Merciful.
When the sun is covered,
And when the stars darken,
And when the mountains are made to pass away,
And when the ten-month old pregnant she-camel is left,
And when the savage nations are made to go forth,
And when the seas are torn into ribbons,
And when people are united,
And when the buried one is asked
For what sin she was killed,
And when the books are spread,
And when the heaven has its covering removed,
And when the hell is kindled up,
And when the Paradise is brought near,
Man shall then know what he has prepared
But nay ! I call to witness those that stop abruptly in their course and begin to walk backwards,
The stopping abruptly of those that walk straight, but turn back and hide temporarily,
And (I call to witness) the night when it departs,
And the morning when it breathes ;
Most surely it is the word of an honoured Apostle,
The possessor of strength, having an honourable place with the Lord of the Dominion,
One to be obeyed, and the faithful in trust,
And your Companion is not gone mad,
And of a truth he saw himself on the clear horizon.
Nor of the unseen is he a tenacious concealer.
Nor is it the word of the cursed devil,
Whither then will you go ?
It is naught but a reminder for the nations,
For him among you who pleases to go straight.
And you do not please except that Allah please, the Lord of the worlds." (Sura Takwir).

The mulla and his follower interpret this passage to refer to the final destruction of the Universe. But this interpretation is clearly wide of the mark because the final destruction of the Universe would also involve destruction of the sun and other heavenly bodies, while in the above passage the sun is spoken of as being covered and

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the stars are spoken of as getting dim : they are not spoken of as being destroyed. Moreover, this passage says that a pregnant she-camel would become of no value at that time. If these verses refer to the final Day of Destruction, is it not strange that a pregnant she-camel should be mentioned in this connection? The Day of Judgment would be such a crucial moment for every one that a mention of the she-camel becoming valueless seems out of place in this connection. And people on the Day of Judgment will not be united : they would, indeed, on that day, be characterised by an attitude of utter oblivion towards others because every one would be wholly taken up by anxiety concerning his own fate. Further, on the Day of Judgment all the actions of man would go into the scales : it is difficult to understand why that action alone has been singled out for special mention here which is concerned with burying daughters alive.

The explanation of the above quoted passage given by the Promised Messiah is as follows :

By the sun here is meant the Holy Prophet. So the opening verse means that there would come a time when owing to various factors, the light of guidance afforded by the Holy Prophet would become hidden from the eyes of men. At that time the light shed by learned men among Muslims would become impure, dim and unserviceable. That period of time would be characterised by great achievements in the field of engineering : mountains will be made to move ; the ten-month pregnant she-camel becoming valueless means that the camel would become useless as a beast of burden on account of the development of other much better means of transport In those days, nations, formerly known to history as savage peoples, would spread over the earth. Another interpretation of this (5th) verse is that at that time some primitive, backward races would be extirpated. The expression "Hasharal Wohusho" also means "they were destroyed." The joining together of the peoples clearly implies great progress in the field of communications. Another characteristic of the period of human history referred to in this passage is that, out of the exigencies of the times, a movement would originate in favour of the rights of the down-trodden, helpless nations which would be as though they had been buried alive. Further, a number of factors would combine to create a state of affairs which would best be described as the kindling of hell. With all that, life, from another aspect, would be like a pleasant garden. Another explanation of the two verses about hell and paradise is that irreligion and immorality would increase to such an extent that even a little righteousness would stand out prominent in the midst of the surrounding spiritual degeneracy. And last of all the cumulative effect of the hidden defects in the prevailing social, political and

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economic systems would begin to show themselves distinctly. At such a time a great event shall come to pass.

The passage, thus, clearly relates to the present stage of world history. Progress in engineering and development of better and speedy means of transport in the present age needs no comment. Steamships, railway locomotives and motor lorries are doing the work that formerly was done by the camel. European nations, which not many centuries ago were half savage barbarians, have spread over the globe, becoming the masters of the political destinies of mankind. Many primitive races in the two Americas, Australia and Africa have been wiped out. Large rivers (to which also the word " bahar " is often applied in the Arabic language) have been torn to pieces, having been split up into canals for irrigation ; and the open seas have been cut into ribbons by regular lines on the globe representing routes of ocean navigation. Means of communication have advanced to such an extent that the whole human race now stands closely knit into one bond as though it were a single unit. It is a characteristic of the modern political situation that many backward nations, which for centuries had been as though they had been buried alive, are beginning to win back their trampled rights. The distribution of books spoken of in the Quranic passage quoted above, is represented by the stupendous importance assumed by the press. The number of books has increased beyond all calculation. The covering has been removed from the heavens as the science of astronomy has made infinite progress so that man can closely observe the movements of heavenly bodies millions and millions of miles away. On account of jealousies, ruthless wars..... political and industrial.....international and class wars ; and on account of unscrupulous, merciless competition, the earth has become like a kindled up hell. On the other hand, mechanical conveniences and social amenities have increased to such an extent that from this aspect our life has become like a sojourn in paradise. Irreligion and immorality have increased so much that even a little righteous inclination makes a man stand out in that respect among his fellows. And the hidden defects of the prevailing culture (*i.e.*, the Western culture), the evil effects of which had been accumulating for centuries, are beginning to show themselves clearly now. There is chaos in social relations ; there is chaos in political relations ; there is chaos in economic relations ; and there is chaos in the minds of the thinkers.

Now let us see what is that great event which the Quran foretells in this passage after describing these signs of the times. The Holy Quran calls to witness three things :

(1) those that stop abruptly in their course and begin to walk backward ; (2) the night when it darkens ; and (3) the morning when it begins to breathe. The purpose for which these things

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are called as witnesses is to prove the fact that the Holy Quran is really the Word of God ; in other words that Islam is really the true religion. This shows the three things called as witnesses have a close bearing upon this question. The Muslim peoples, while the impetus of Islam was fresh, made amazing progress. But after some time the light which gave them guidance became hidden from their view. Their progress came to an end and a general decline set in. All over the world they began to sink back into oblivion and impotency. They fell under foreign masters, and the question began to be asked : " If Islam is really the true religion, then why are Muslims the most worthless people ? Why are they weak ? Why are they so helpless ?" God Almighty says in this passage of the Holy Quran that He calls to witness these very people who have stopped in their path of progress, who are sliding backward on their feet ; He calls to witness the night when it darkens and the morning when it begins to show itself. In other words this passage means that just as night is followed by dawn and then the full light of day, similarly *the night, which will darken over the Muslim world*, will be followed by dawn and the rising of the sun. There would come events which would prove the truth of Islam by freeing it from the blame which is implied in the question : " If Islam is the true religion then why are the Muslim peoples so weak and helpless ?" This passage, therefore, clearly holds the prophecy of a world-wide regeneration of the Muslim peoples, and it goes without saying that the regeneration would take place through a leader. In an other place in the Quran the advent of this leader is spoken of quite plainly. It says :

" He it is who raised among the *Ummiyin* (*i.e.*, the illiterate, uneducated people) an apostle from among themselves, who recites to them His signs, and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error ; and others from among them who have not yet joined them, and He is the Mighty and the Wise". (Sura Juma). This passage clearly says that in the later days too a Teacher would appear among the Muslims.

Regenerated and remoulded by this Teacher, the Muslims will resume their onward march, demonstrating to the whole world that Islam holds the key to real progress. The truth of the claims of the Holy Prophet would in addition be also testified to by these grand prophecies being fulfilled.

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WHY TO BELIEVE IN GOD ?

By Nasir Ahmad, B.A.

The plain answer to the above question is this : because God exists. We believe in the existence of God for the same reasons for which we believe in other realities of this Universe ; and, since God is the greatest of all realities, denial of His existence amounts to lack of that noble sense of reason that marks human beings from the rest of the animate creation.

The idea set out in the above lines may be criticized and derided by the modern world, deeply immersed in a gross materialism, which sets at naught this belief and all those values which spring from it. But an unbiassed study of the problem may well prove that the existence of God is a fact, not fiction, and belief in Him necessary.

Belief in Common

Ever since the creation of this world, with man, the paragon of animals, as the chief creation, belief in God has been common with mankind. No generation has ever been devoid of this belief. Universality of this belief through the ages is very significant and demands attention from the modern atheist. How it came to be that belief in God was present in all ages. Call it a plot ? If not, why not a truth ? Socrates, Aristotle, Plato, Pythagoras, Sophocles, Arminius, and from among the modern philosophers, Descartes, Newton, Leibnitz and Locke, all of them have been believing in God These were the recognised leaders of human thought and theirs is the strongest evidence for the worldly men.

The Creation

Secondly, we see that a vast Universe has been created where there is a set organisation. The entire machinery of this Universe is working in accordance with a plan that points towards a Higher Being. This flawless Universe is a living proof of a Creator, and that Creator is God the Almighty. Strange that the mere sight of a small hut suggests to our mind the person who built it and we can at no account deny the builder of that hut, but despite the study of this Universe with a diameter of 24 thousand miles, we dare deny the Creator. Is it not belying our commonsense and our reason ?

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Uniformity in Nature

Thirdly, we witness a uniformity in nature which knows no change. Night follows day and day comes after night. The sun, moon and the stars play their part in the stabilisation of this Universe. Every inch of space and every element of creation speaks of an Intelligent Hand at the controls. There is no clash or mistake in the various processes of this Universe. When these processes are so countless and so complicated, their singleness of aim, which is maintenance of life and an endless scope for man to rise ever higher, cannot be the result of mere chance. Bacon says :

> I am prepared to believe in all stories of fiction, howsoever untrue, but I cannot believe that this Universe has been created without an Intelligent Power. True that a little knowledge leads man to atheism, but the depth of knowledge brings the man back towards religion ; because when man looks at the external means or the chain of causes scattered hither and thither, he is at times satisfied and his eyes do not look beyond that what is apparent. But when he finds all causes bound regularly in a chain, he *does* turn towards God.
>
> The mere existence of this Universe may not be a complete proof of God, but the set purpose so apparently visible in the Universe, an order and the Uniformity of Nature *do* prove the existence of God.

Nothing created in Vain

Then again we notice that nothing has been created in vain. Every form of creation, all animals, plants, herbs, are useful in one way or other. We may or may not know the various uses to which they can be put, but the fact is there that nothing is useless in this universe. If all this creation was created accidentally, why with such a wisdom ? There must be a Power to control this great accident.

Then again we see that one thing is dependent on the other in this world. The whole phenomenon is so deeply inter-related that nothing is found to be independent of others. If this is so, there must be some Independent Being who guides and directs the actions of so many in the universe. There must be some one to carry on the processes of Cause and Effect. And that Being is God the Almighty.

An Irrefutable Evidence

Fourthly, there is irrefutable evidence of a large community of Prophets and Messengers who have, one and all, been unanimously calling human beings towards God, in different times. If there was no God, this holy class of divine-chosen persons would have been a meaningless affair. But these Prophets are followed by an overwhelming majority of people. Could it be proved that any one of these Prophets ever excluded the name of God from his teachings ?

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God, in fact, has been the focal point of all their teachings. Adam, Noah, Abraham, Krishna, Moses, Christ and Mohammad (may peace and the blessings be on them all) have been introducing men to their God. This was the theme of their mission. We cannot ignore this weighty evidence. We may doubt our reason and even our own being, but we cannot doubt the evidence so strongly supported by the Prophets and Messengers of all ages.

The Word of God

Finally, we have the most illustrative proof of the existence of God in the Word of God. If it is proved that God speaks, it is emphatically proved that God exists. We are convinced by the Word of God, if not by the Act of God. This is a proof that removes all suspicion and suspension and proves the existence of God once for all. In the first instance God spoke to all the Prophets from Adam to Christ. Then God revealed a complete code to the Holy Prophet of Islam (peace and blessings be on him) in the form of the Holy Quran. And in this age He spoke to the Messenger of these days—Ahmad of Qadian—who has come in the guise of all the previous Prophets—the promised one and the awaited one of all the nations. Verily, the modern age has witnessed huge signs of the Almighty God and the Majesty of His glorious name has been made manifest through many a heavenly sign. And even to-day the present head of the Ahmadiyya Community—Hazrat Mirza Bashir-ud-Din Mahmud Ahmad—is a mighty sign. His person is a proof of God. God speaks to him, besides many others of his followers, and His Communion with him is so superb and marvellous.

The American Government sent 2800 aeroplanes to the British Government in 1941 and the fact, which proved to be a turning point in the serious state of the British, was foretold to him by God.

The British Government offered to the French Government common rights of citizenship in 1940, a step unique in the history of Nations, and the head of the Ahmadiyya Community received a beforehand revelation to this effect.

The Libyan battle was an uncertain tide and the desert changed hands many times. The whole course of this strange war was shown to him in a dream. All these facts were published before they actually happened and to-day the events stand testimony to their divine genesis. Many more instances of the sort may be cited, but let those mentioned suffice.

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Now it is a matter worth attending that if there is no God, who is he that speaks and speaks the truth, in the form of prophecies ?

So we invite all truth-seekers to attend to this heavenly call that has been raised to-day for humanity at large. We invite you all to come to the divine door, to attend to the Master in complete obeisance. To-day God is manifesting His Face to the world. Blessed are they who have ears to hear and eyes to see. May we all be given to follow the path of righteousness and virtue. Amen !

[*N.B.*—For further information please communicate with the Head of the Ahmadiyya Community, Qadian, Gurdaspur, Punjab.]

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